

WEDNESDAY DECEMBER 9, 1964
TRANSCRIPTION OF EXCERPTS

Gail Morris: I am interested in trying to make permanent changes in my life.

Mr. Nyland: Permanent?

Gail: Yes. For ever.

Mr. Nyland: Oh really?

Gail: Well, I know I feel foolish asking this but I feel that I really have come to a point where I know my life has to change simply to be becoming as you would say. And I feel that unless it is changed, the way it is now I am not going to work and that unless I work I cannot hope to change.

Mr. Nyland: That is almost between the devil and the deep sea.

Gail: Yes, but I do not feel quite like that. I feel that there must be some way to ~~make it~~ consolidate a change that would be, well, just say maybe a drastic change in schedule.

Mr. Nyland: It maybe very helpful altho the drastic change will after a little while also become habitual.

Gail: Well, that is ...

Mr. Nyland: You see, that is why I ask how permanent because temporarily a change may be very good. After a little while again a temporary change. Do not as yet crystallize into a certain form of permanency which is going to last, as you say, forever. It may not be necessary.

But let's simply look at it. Here you are with a certain wish, wanting to try to wake up, with a certain way of living which prevents you in many ways even to give it the time to try to wake up or to think about it. And you are now confronted with what will you do first. Or how would you go about it in order to solve both problems? How can you change your schedule at the present time and ~~then~~

then have a little extra time for wanting to think about work and perhaps then working. Or why isn't it possible that while you are now engaged in a certain schedule of things that at times you may be able to wake up without changing the schedule? This is a question that you have to answer for yourself because if there is a desire that I want to wake up it does not mean I have to do something a little different. I can continue with what I am doing and be awake with that.

~~Q~~ So now at this point where you think that the schedule is in the way, intentionally follow that schedule and wake up with that because it is difficult for you/since ^{to continue} you hate the schedule - as if the schedule prevents you from making an attempt to wake up. Almost I would say, give it the benefit of the doubt of assuming that you try to substitute something as a reason why you cannot work which in reality does not exist - but the excuse is good enough for you not to work. You understand?

It is ~~xxxxxxxxxxxx~~ partly an honesty because am I really interested in wanting to work, then I am sure I would find the way. But there are many things that will stop me if I let it. For instance, I want to write a book and I keep on claiming I have no time. As soon as I sit down, the telephone rings. As soon as I ~~gaxxaff~~ thru with the telephone I pick up my pencil and it does not have a point. I still write with pencils lets say. And therefore, I have to go to the pencil sharpener and then sharpen it and then I sit down again and then the paper is not right. So I have to go and hunt up a little piece of paper in order to write. Then when I have the paper I sit down and I think that I ought to write and then the telephone rings and then again I am not ... In reality, I have no thoughts. So, even if the conditions are very very good for writing and becoming a

famous author, I have not as yet even the thoughts to put on paper.

The excuses that one can find regarding not working in our sense of the word are jst phenomenal. And it is only because I am so used to ordinary things in ordinary life which all of them are against work on oneself, that I am so quick and handy in finding and putting almost any kind of an excuse in order to postpone making an effort of work. So, let's analyze it Gail.

You get up in the morning. There are many things to attend to. The children have to have this, not only breakfast, dress; some of them go to school, some not or whatever it is. The house has to be cleaned up/ You have to do many things. I admit it because a woman's work is ~~ax~~ never done.

At the same time, I get up with an idea that as soon as I can I ought to work a little. I ought to work on myself. Now if up to twelve o'clock I am so bust that when I look back and say I couldn't even find five minutes to sit down, I could not even open All and Everything - I doubt it very much. I am quite certain that there have been moments in which I quite definitely could have made an attempt to see myself or that in the activities I have been engaged in, there has been an opportunity for slowing down a little bit in what I was doing.

For instance, Gail, you make a bed. You make it in a certain way. And you straighten out the sheets and the cover and then you make a nice hospital corner and you tuck it in. And supposing that in that particular kind of operation, you wait for one moment before you tuck it in. You straighten yourself up, you stand in front of the bed. You come to yourself and you say, :Here I am engaged in making up a bed and now I go to it.

You see, Gail, it is not as yet that it is necessary to

change the schedule. Exhaust all the possibilities first. If afterwards you find that there is still very little time that you want to devote to reading or to certain things that you think belong to work or that you could use in stimulating yourself for working, that then perhaps we talk about how to rearrange the schedule as if you could make a budget of your time. It is quite alright. I am not objecting to it. But let's first see if that really is the reason.

Gail: Well, I feel that my primary interest right now is not in waking up as it is to change.

Mr. Nyland: Yes. but you see, what would you change to? Another form of subjectivity?

Gail: No, because I really feel I have a hard time with work at this point and relating myself to His Endlessness in any way or seeing any importance. I seem to be completely involved in this life.

Mr. Nyland: Can't you find God in it?

Gail: No, I can't.

Mr. Nyland: If the relationship is that you want to find His Endlessness, don't you think He is in the wash water? Don't you think He is in you? Don't you think He is in the way you look at your children? Don't you think He is in your voice when you want to say something that you really mean, as if it comes from the depth of your heart? Where is His Endlessness. It is endless. It means it is all over, everywhere, without limit; not up in the sky somewhere, not in Heaven. The real meaning of the Kingdom of Heaven is within. Surely God is there. Omnipresent means everywhere, no opposite, everywhere, without end. We call it even without end. So, it is within you, your activity. And you represent God when

you are in your activity complete; then you represent a unit and that unit is like a microcosm compared to the macrocosm of God. Do not separate it. It is within you when you wish at any one time. And then, because of this fervent wish of wanting to become one, God is then with you.

It is like prayer. If I wish to call on God or a deity or something that is of a higher value to me, the approach that I have to be is one. That is, then in relation to that where I want to go, I have become a point. That is the mathematical explanation of it because only a point is recognized by His Endlessness. He will not recognize me in my manifestations because they have nothing to do with the essence of myself.

I am talking religion and I am talking about religious ideas which have been implanted in one when one is young and gradually have to take on a certain shape or a certain conglomeration or a certain indication as symbolic which for me now becomes part of my life so that what I have had as concepts when I was young, instilled probably by father and mother and whatever it is, to now to become for me in my life that what I can fathom and what I can control or at least understand and to which at times I wish to submit as if then, in the presence of that, I become nothing.

Then it is life for me because it is then instilled with something that is not the manifestation. The road to God is from the periphery to the essence, to the essential essence within, until I finally come to the point of truth; that I am no longer on the a road of ~~the periphery~~ philosophy or of science or art or whatever it may be; that I ultimately come to a central point; that what is me within me as existing.

This is the presence of God within one. This you might say is

search for Magnetic Center. This is the way I want to walk a road in order to listen to whatever there is of my conscience; and His Endlessness will speak in His language to me, a language without words, probably in silence when I actually am open to listen.

So, the concepts or whatever it may have been that one is brought up with have to be changed maybe a little bit in their particular application, not in essence because whenever father and mother talk about God, they also talk about that what was really for them the highest that they hope to pray ~~xxxxxxx~~ for or perhaps would wish to be united with when they die. It is within you the same way. It is in your children. As I said before, it is the way you look at them. It is in life that I feel for someone, wishing to do the right thing, hoping that I understand what is needed. So, God is in your work. God is in everything I do well with three centers and at such a time that what I then do, almost mystically connected.

You see darling, real life is not dependent on a concept I have of God when I even call Him endless. It is ~~me~~ that what is me ~~me~~ as I am when I am and I know intuitively, not perhaps even when I put it in words, but when there is something in me that at time perhaps I require a certain silence for, not only to hear it but to know and to become aware of it. And that what is really really me is God within me.

Do your work well. Do whatever it is that is required in a household. Do whatever is necessary to be a wife or a mother to children and do it well. Do it as well as you can. Do not object to it. Do not feel that it is in the way. It is the way. That is the way. There is no other way. There is only one way: that is to do that what the hand finds to do in daily life. Like it or

not, I do it because I am a man. And with that I solve the problem because in that I will see my God as if He tells me and guides me and walks ahead of me. When I am walking, He stays then with me because that is my prayer. If one is interested in work it has to be that. It has to be a real desire that I understand what work means in my life. And that it becomes something not of my thoughts or my feeling but that it is the activity of my Being. That what I am in reality, that represents my work, that I am then regarding that awake.

Awakeness does not mean anything else. It is not a particular kind of as if I have another pair of eyes that I open. It is quite definitely that what is within one that I call the beginning of I which is the point of no dimensions; which at the time when I become aware of it has that kind of power over me to avoid all other manifestations and to look thru them and to see what is essentially behind, what is the contents of that what I call myself,

That is you might say prayer. It certainly has to be life and it is certainly that kind of responsibility that one takes on oneself in order to help maintain it in the best way one can; struggling falling perhaps a little bit, not always able to walk erect but in any event with the intent that I gradually will understand what is really meant. It is never reached when I avoid certain things that I know I ought to do. Whatever the responsibilities are, let them be. I take them. They ^{will} disappear. I take them. They will disappear. I take them. Constantly I face it. That is how one grows. Thank God you have all kind of difficulties; that you have a schedule that does not allow you even to think of God is very good because that means you have to look beyond. You have to take the schedule away as it were, as if you are not attached to it and as if thru

the schedule that you will see that there is something beyond that kind of an activity of yourself.. That is what you wish. You understand what I mean? And ~~xx~~ you understand it very well and you know it in your heart what I say is right.

It is not at all that one should become that kind of religious, but you have to be serious regarding your life. And there will be times in which you must really consider what I am doing with it and in ~~xx~~ how far can I remain responsible for that what apparently has been given. I say apparently because I really do not know if I have to take it, even the fact of being alive does not mean I have to take it the way it was presented. I will resent it maybe for a long time. And still, if I do not accept it. then what will I do? Continue simply by eating and drinking a little bit? It will not in the end satisfy ones mind and definitely not ones heart. But maybe I can make adjustments for a very long time and I will avoid these questions. And still, I have to face that kind of a question in my life as I grow. And how will I then become a man? How will I really grow? How will I face that kind of responsibility and acknowledge it and live then in accordance with whatever that understanding is?

Gurdjieff tells^{you}/that. Studying of the book tells^{you}/that. Working on yourself tells you that because it gives you a means and also it will give you the truth about yourself so that you do not expect more than you can expect and that you can accept that what you have to be used for the purpose of further growth and not to live under all kind of hallucinations of things you would like and wish and you hope for but which are not reality at all.

That is why we talk about practical work. That is why we talk about seeing yourself impartially, to find out what it is with which

you start and with which you then, as a laboratory, you carry out all kind of tests and research in order to grow, to make that grow what is important in you; that is, the possibility of an I for yourself. That ultimately could become your God.

I say it is not religion. It is just ordinary common sense applied in life as life ought to be lived among men, not among children and not among animals, but among men who are supposed to be men, capable, constantly questioning; man as an eternal question mark trying to solve the problems of his life and maybe of other peoples life if he understand s them and afterwards maybe again tp understand cosmological relationships.

See you next week. Think, work, try to work. Try to understand. Put yourself in that position whrn you are alone to dare to see ~~your~~ what you are , with which you work and then work simply, not too big a ~~piece~~ thing, not a piece you cannot chew. ~~Stay~~ Stay within your means. This is ones measure. You have to find wht you can do and even if many times you misinterpret and many times you find yourslef on the wrong road, there is always then a chance to go back. But remain active, as it says in the Bible, in the vineyard of the Lord. You do what your hand finds to do with your head and with your heart. That will be the saving grace.

Good night everybody. Hope to see you next week.